

Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, NOVEMBER 28, 1844.

VOLUME VII.—NO. 48.
WHOLE NUMBER 334.

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 11 CORNHILL, BOSTON.

TERMS,
When sent to one individual, and payment
received in advance.
Single paper, - - - \$2.00
Subscription, - - - 2.00
Thirteen copies, - - - 22.00

Ministers who procure five subscribers, shall receive
their own paper gratis, so long as they shall annual-
ly send us \$10 in advance for the same.

All COMMUNICATIONS should be addressed, Post Paid,
to WM. S. DAMRELL, No. 11 Cornhill, Boston, to
whom all remittances, &c., should be made. Postage
will be allowed to forward money in payment of sub-
scriptions, free of expense.

All Communications from MAINE to be directed to
the Associate Editor.

S. A. KINGSBERRY, CHINA, MS.
whose initials are designated by the initial letter
of his name.

This paper, having an extensive circulation in the con-
try, affords a good medium for ADVERTISING, to all
who have dealings with traders in the interior.

Christian Reflector.

For the Christian Reflector.

The Political Duty of the American
Christian Citizen.

BY J. T. SMITH.

What is the political duty of the Ameri-
can Christian citizen? This is a question
which thinking men ask and answer various-
ly; and this very variety shows that it is a
question not easily settled. The relation
of a Christian to a despotic government, in
the administration of which he has, and
can have, no share, is more simple and
more easily settled. He has only to in-
quire what is the law, and in what manner
is obedience to it expected, and render it,
except when it interferes with the divine
laws, in which case he will refuse and
suffer the consequences. But our relations
to government are of a much more com-
plicated kind. The people, here, are not
only subjects of law, but indirectly makers
of law. They are hence, in some sense,
responsible for the existence of the law, as
well as for obedience to it. But no ordinary
citizen is a maker of law except
indirectly, and this very indirectness in-
creases the complexity of the case. Were
our citizens directly makers of law, or
simply subjects of law, there would be a
simple responsibility.

The variety in the modes by which a
citizen may act, renders the case still more
difficult. A citizen may act either pos-
itively or negatively. Every political ques-
tion presented to public attention, must
necessarily present itself in different aspects
to different individuals, according as it
shall harmonize or clash with their respec-
tive modes of thinking, or interests. These
different views will all reduce themselves
to two—affirmative and negative. Now
one may act positively on such a question
by espousing either side, or he may see
difficulties on both sides, and decline act-
ing, under the notion that he stands on
neutral ground. He may say, 'Of two
evils I will chose neither—I will wash my
hands of the whole matter by not acting,'
which unfortunately, in the circumstances
in which American citizens are placed, he
cannot do. If he do not aid, by direct
action, the side that ultimately prevails, he
has power to oppose it; but declining to use
that power, he really aids it by negative
action; i. e. by not acting. By refusing to
act, he produces a sensible political effect
on the successful side. He does this,
whether he keep aloof from any sort of
political action, or form, with others of the
same indifferent feeling, a political associa-
tion to accomplish other purposes, which is
relatively too insignificant to be felt in the
body politic. Such various relations and
aspects, render the question of political
duty, presented to the American Christian,
by no means a simple one.

The recognition of a control of Chris-
tianity over politics, presupposes as an
admitted truth, that our government is
one divinely recognized, and so comes under
the New Testament description of the
authority of government as a divine insti-
tution;—a point on which there is so little
dispute that we may pass it by without
discussion. All political moralists are
agreed that the apostolical declaration,
'the powers that be are ordained of God,'
does not refer to any particular form of
government which in the Providence of
God is in successful operation. This being
the generally received opinion, and feeling
no special difficulty with it, we let it pass,
considering it as good as proved, that God
has ordained our government as really as
any other, and whatever privileges it con-
fers and responsibilities it imposes, are
divinely conferred and imposed.

To render our subject as simple as pos-
sible, we will call attention to another dis-
tinction before referred to, in one part of
which no one would feel any difficulty.
The relation of American citizens to the
government is twofold—they are subjects of
law, and also, in some sense, makers of
law. The duty of the citizen in the first
respect is too plain to require discussion.
Clearly, he is under the same obligations
to obey implicitly every law which does
not conflict with the divine law, that he
would be had no share in the making
of law. The doubtful question is, What
does Christianity require of him, so far as the
right of suffrage enables him to act as the
establishment of law?

It may be further observed, by way of
rendering our inquiry still more free from
complexity, that there is no difficulty in
settling the general answer which should
be made to this question. Christianity im-
poses on the citizen high responsibility in
the discharge of the duties of citizenship.
It raises him above questions of party ex-
pediency and low policy, and places
him on the firm basis of righteousness
and just benevolence. It brings the
fundamental law of supreme love to God
and equal love to men, to bear upon politi-
cal action, and leads men to act as under
the eye of God, and not under the eye
of party. Hence the Christian citizen is
bound to consult, not merely the interests of
party, but also the interests of true morality
and religion. He is bound to watch the
measures of government, and, so far as the
exercise of suffrage can affect those mea-
sures, seek to bring them into conformity to
Christian morality. He is to take an
enlarged view of the interests of the country,
and so regulate his political actions as to
secure the greatest amount of good that
circumstances admit of. This general
view of the subject is one often presented
to the public, and one which, we may add,
cannot be too often and too eloquently
presented. But as all will agree in the
general correctness of this view, we wish
to carry our inquiry somewhat further, and
upon more doubtful ground. How far
does this responsibility extend? Are there
any limits to it? If so, what and where
are they? It must have some limit. Cer-
tainly the Christian citizen is not responsi-
ble for all the evil connected with govern-
ment, and is not culpable for having
anything short of a perfect government.
If so, discharge of his duty is impossible.
He sins if he acts, and if he do not act. If
by his action he aid in setting up or keeping
in operation an imperfect government,
he sins; or if he do not act, and in default
of his action bad men carry on a much
more imperfect government, he sins by
negative action. The extent and limit of
this responsibility, no one can hope to define,
except by approximation. By pointing
out the principles on which it rests, and
observing their bearing, we may aid
the candid inquirer in his investigation of
the subject.

In conducting this inquiry, let it be
borne in mind that the responsibility of the
American citizen, in the exercise of suffrage,
is of the same sort with that of a sovereign,
in the exercise of his authority. It is
obvious that the character of the laws,
and the fidelity with which they will be
executed, will depend on the character of
the men who constitute the legislative and
executive departments of government.
Very dear Brother,—We have re-
ceived your kind letter containing your
remittance of \$600. Many, many thanks
for your very generous assistance. In our
Annual Report you will see that we pub-
lished the last year 118,000 volumes,
including several new works. Many new
doors open before us. We have much
cause to be thankful, for evidently good is
done; the late bull of the pope is a proof
of it. Yet we have much opposition to
encounter. The efforts of the Jesuits to
stop our labors are incredible; they shame
those who are so languid in defending a
better cause.

You have probably heard of what is
going on in Saintonge. About 40 commu-
nities (townships) are turning from po-
perty to the gospel. Near Limoges a great
work is going on. From many quarters
we have demands for assistance. Laborers
are wanting to second this admirable work,
which reminds of the outpouring of the
Holy Spirit at the time of the reformation.
Our Committee have voted to send two
coupolets to Saintonge to evangelize and
to sell our books. We have also made
grants to that very interesting country. If
our means allowed it we should send a
greater number of coupolets, but as yet
we are not able to afford the expense.

You have probably heard that our ex-
cellent friend, the Abbé Maurette, who had
published 'The Farewell to Rome,' has
been condemned to one year's impris-
onment and 690 francs fine, because he has
attempted to attack a religion acknowledg-
ed by the state. His appeal has been
rejected, and he is now in prison, suffering
for the cause of his Saviour with a patience
and resignation which inspires our respect.
We expect other events of this kind, but
they will all tend to advance the cause of
our Redeemer. Such violence does more
harm to perversity than can be imagined.
We recommend M. Maurette to your
prayers. He justly claims your Christian
interest; he came back from Geneva to
have himself tried, when he could have
escaped without dishonor. We hope the
Canadian Committee will consent to admit
him as an evangelist when his captivity is
over. You are perhaps aware he was on
the eve of his departure when he was pros-
ecuted. He is a very devoted and dis-
interested man.

We are about to publish a very remark-
able work, written by Professor De Felice,
which has gained the prize our society had
founded. Its subject is, 'The Duty of
Reading the Bible.' It is a popular work,
full of anecdote and very interesting.
Chapter 1. What is the Bible? 2. Do you
read the Bible? 3. Do you read the Bible?
4. How do you read the Bible? 5. Do you
spread the Bible! &c. It also refutes
very ably the popular objections against
the Bible. We are sure your Committee will
adopt it.

We feel more thankful than we can ex-
press for the Christian sympathy and gen-
erous assistance you give to our society.
May the Lord bless you for having come to
our help! You have enabled us to extend
greatly our sphere of activity, and to do
many things we could not have done with-
out you. The Lord himself will render
you a hundred fold the good you have thus
been the means of doing.

When you have any new work suited to
our country, we shall receive it thankfully.
Books for children are particularly wanted,
and may do much good. They will be ad-
mitted in some houses quite shut to the

ernent. In this way only can she obey
the apostolic injunction of subjection to
the higher powers.

So the responsibility of the American
Christian, to see that the just and benefi-
cent principles of Christian morality be
recognized in the personal character of the
functionaries of government, and in its
administration, is a responsibility which de-
pends on the co-ordinate action of a major-
ity of his fellow citizens. Thus, for exam-
ple, suppose one thousand citizens of the
State of New York are satisfied that if the
crime of seduction were made a penal
offence, a vast amount of sin and wretched-
ness would be prevented, and that the
principles of Christian morality require an
enactment to that effect, yet if a majority
of the citizens cannot be persuaded to act,
by choosing rulers to do it, the responsibil-
ity of the thousand is removed. The
action of society on this crime rendering
it penal, can only take place through the
medium of government. It is the duty of
these citizens to labor, by such means as
they have, to induce government to make
such an enactment, or to induce the citizens
to take such primary action as shall
result in the final enactment. If they fail,
their duty is done and their responsibility
ended. Still it is not the less their duty
to sustain the government, though in this
respect imperfect and guilty of moral
wrong. Nor in sustaining it are they
sponsoring sin. The government is good
for other necessary purposes, if not for this;
and while they sustain it for these purposes,
they should remonstrate against this sin.

[To be concluded.]

For the Christian Reflector.

The Work of God in France.

Toulouse, August, 1844.

To the American Tract Society.

VERY DEAR BROTHER,—We have re-
ceived your kind letter containing your
remittance of \$600. Many, many thanks
for your very generous assistance. In our
Annual Report you will see that we pub-
lished the last year 118,000 volumes,
including several new works. Many new
doors open before us. We have much
cause to be thankful, for evidently good is
done; the late bull of the pope is a proof
of it. Yet we have much opposition to
encounter. The efforts of the Jesuits to
stop our labors are incredible; they shame
those who are so languid in defending a
better cause.

You have probably heard of what is
going on in Saintonge. About 40 commu-
nities (townships) are turning from po-
perty to the gospel. Near Limoges a great
work is going on. From many quarters
we have demands for assistance. Laborers
are wanting to second this admirable work,
which reminds of the outpouring of the
Holy Spirit at the time of the reformation.
Our Committee have voted to send two
coupolets to Saintonge to evangelize and
to sell our books. We have also made
grants to that very interesting country. If
our means allowed it we should send a
greater number of coupolets, but as yet
we are not able to afford the expense.

You have probably heard that our ex-
cellent friend, the Abbé Maurette, who had
published 'The Farewell to Rome,' has
been condemned to one year's impris-
onment and 690 francs fine, because he has
attempted to attack a religion acknowledg-
ed by the state. His appeal has been
rejected, and he is now in prison, suffering
for the cause of his Saviour with a patience
and resignation which inspires our respect.
We expect other events of this kind, but
they will all tend to advance the cause of
our Redeemer. Such violence does more
harm to perversity than can be imagined.
We recommend M. Maurette to your
prayers. He justly claims your Christian
interest; he came back from Geneva to
have himself tried, when he could have
escaped without dishonor. We hope the
Canadian Committee will consent to admit
him as an evangelist when his captivity is
over. You are perhaps aware he was on
the eve of his departure when he was pros-
ecuted. He is a very devoted and dis-
interested man.

We are about to publish a very remark-
able work, written by Professor De Felice,
which has gained the prize our society had
founded. Its subject is, 'The Duty of
Reading the Bible.' It is a popular work,
full of anecdote and very interesting.
Chapter 1. What is the Bible? 2. Do you
read the Bible? 3. Do you read the Bible?
4. How do you read the Bible? 5. Do you
spread the Bible! &c. It also refutes
very ably the popular objections against
the Bible. We are sure your Committee will
adopt it.

We feel more thankful than we can ex-
press for the Christian sympathy and gen-
erous assistance you give to our society.
May the Lord bless you for having come to
our help! You have enabled us to extend
greatly our sphere of activity, and to do
many things we could not have done with-
out you. The Lord himself will render
you a hundred fold the good you have thus
been the means of doing.

When you have any new work suited to

gospel, and may be the means of converting
the parents. Yours very truly,
ARMAND COURTOIS, Treasurer.

For the Christian Reflector.

Baptist Taverns.

No small advantage seems to have been
taken of the friendly turn and generosity
of Baptist ministers in general, in confirming
the maxim that the pastor's house is a
Baptist tavern.

Now I have no objection to the idea, if
kept within reasonable limits. The minister's
house should ever be the minister's home,
when preferred. But that they should be compelled
to keep a public house without their consent, free of charge, for a
large proportion of the travelling community,
is quite as unreasonable and ridiculous
as it is unjust and oppressive. The fact
that individuals have been favored with a
previous acquaintance and friendly inter-
course, merely, (with no special considerations
of personal regard,) is no just reason
for turning in, late at night, perhaps, upon
the hands of a worn-out family, a carriage
load of half-famished travellers, thereby to
save a tavern bill. And not unfrequently
is the pastor's house a scene of confusion
from Saturday evening till Monday noon,
by the selfishness or indiscretion of brethren
or friends. These things are doubtless
most common in large central villages,
where ministers are often most unable and
unprepared to stand perpetual drafts upon
their little salary.

How unbefitting it would seem, if
the pastor of a church should raise a sign, and
actually engage in tavern-keeping. How
would his brethren and community estimate
his motives and ministerial character?

Doubtless those who are his best customers
now would then be unsparing in their censures,
but quite careful of their patronage. Well,
almost every Baptist minister is a taver-
ner in all respects but three. They take
no license, sell no liquor, and make no
charges. But with all other essential
things they are expected to be supplied.
Barn-room, hay, oats, and hostler. A com-
modious house, with beds, furniture, car-
pets, and a genteel landlady; patient,
attentive, kind, and agreeable. Or else,
when the guests depart, they interchange
many shrewd and sarcastic remarks, and
expressions of regret that so good a minister
should be unequally yoked with such an
unsocial and ill-natured wife. And besides
all this, his cellar must abound in vegeta-
bles plump and rare, together with hams,
eggs, and choice butter. All of which are
of no avail, in the absence of a first-rate
cook. Where then is the essential differ-
ence between a *Baptist tavern* and a li-
censed inn, in point of expense, labor, and
confinement? The minister gets no pay,
so he cannot afford a hired man, and must
host and hostler too. And his patient,
toil-worn wife must supply the parlor and
kitchen at the same time, to make her numer-
ous guests enjoy her cheerful conversa-
tion, as well as the repast.

Now these things ought not so to be.
In the first place, Jesus Christ never intended
that his church, by their subscriptions and
contributions, should support an
inn for the benefit of those who are on their
own business, and are able to take care of
themselves. There are objects enough
that are worthy of defense.

Again: He did not intend that the pastor
and his wife should be compelled to
leave the word of God to serve barns and
tables; except to a reasonable extent.

As customs now exist, in many country
towns very much of that precious time
which the pastor anxiously desires to de-
vote to prayer and study and ministerial
calls, is required in receiving company, ar-
ranging his little barn to accommodate the
greatest number of horses, (turning his own
out of doors,) in securing hay and provender,
and in recruiting his flour, butter, sugar,
&c. &c., which by the way it is difficult
to buy with exhausted credit or an emp-
tied purse.

Unless customs change, it will need more
than seven deacons to oversee these mat-
ters, if the minister is relieved so as to
give himself wholly to the work of his
ministry.

It is also utterly impossible for the pas-
tor's wife to be extensively useful, whatever
her qualifications to do good, if she
can scarcely extend her sphere of action be-
yond the perpetual duties of a kitchen maid.
Not that such duties are beneath her sta-
tus; but manual labor does the economic
and industrious pastor. Still to circulate
in community and do good, to attend
the appointments of the church, to keep up
the interests of the Sabbath schools and be-
nevolent societies, and to lead dying sin-
ners to the Lamb of God, she must have
leisure to store her mind and cultivate her
heart, as also time to execute her pious
plans with those who look to her for coun-
sel and example.

Again, the remark is perhaps as true as
frequent, that the children of ministers are
liable, of all others, to be most bold, for-
ward and obtrusive. But there are reasons
for all this. The parents are alone with
their children scarcely enough to keep
them within the limits of parental jurisdiction.
They have so many to care for and flatter as to well nigh contravene a parent's

influence and authority. Would that we
might have the quietness of a retired home,
in which to train our little ones!

With existing difficulties, many pastors
and pastors' wives are almost totally de-
prived of opportunities with the family
alone, to instruct their children, and impress
their tender minds with those holy
sentiments, that shall lead them to Christ,
and prepare them to be useful.

O, how often do our hearts ache when
we look on our loved ones, and think of
these things!

Another difficulty is, when the minister
and wife are worn out with serving unex-
pected guests, they are unprepared to im-
prove and enjoy opportunities with personal
friends and the members of their charge.

BOSTON, THURSDAY, NOVEMBER 28.

TERMS—\$2.50 per year; \$2 if paid within 3 months.

TO THE REV. RICHARD FULLER, D. D.

LETTER III.

MY DEAR BROTHER.—In my last letter, I endeavored to show that the right of slavery, if it exists, is not only the right to oblige another to labor for our benefit, without his contract or consent; but also the right to use all the means necessary for the establishment and perpetuity of this right. Wherever slavery is established by law, I believe this power is conferred by society upon the master, and therefore it would be absurd to suppose that it is not generally exercised. I also attempted to show that when we assert or deny that slavery is a moral evil, the terms 'moral evil' are susceptible of two very dissimilar meanings. They may mean either wrong, violation of right, transgression of moral law; or they may mean the guilt that attaches to the person doing the wrong. I endeavored also to show, that taken in the first of these senses, slavery is, from the very nature of the case, essentially a moral evil—that it is a violation of the rights of man, and a transgression of that law under which all human beings are created, '*Thou shalt love thy neighbor as thyself;*' and that the moral character of the relation is the same, whether the master be the captor or the purchaser of the slave; whether his power be upheld by his own individual prowess, or by the combined authority of society.

I proceed now to consider the second meaning of the assertion, slavery is, or is not a moral evil. We now mean by this assertion, that whoever holds a fellow-man in bondage is or is not guilty of sin. To this assertion let us now direct our attention.

Supposing a moral law to exist, our guilt in violating it, as well as our virtue in obeying it, depends in the first place upon our knowledge of its existence. If we have never known that such a law has been enacted, we may be free from guilt, though we violate it. If, on the other hand, we know of its existence, and, with adequate knowledge of our duty, violate it, we incur, to the full, the guilt of our transgression.

Again, the guilt of violating a moral law must depend not only upon our knowledge, but upon our opportunity for the acquisition of knowledge. Two men may both violate a law in ignorance, but the one may have had every opportunity for acquiring a complete knowledge of his duty; the other may have been deprived of all such opportunities whatever. Their guilt will, in these cases, be very dissimilar. He who refuses to be informed concerning his duty, is voluntarily ignorant. His ignorance is his own fault, and he is justly responsible for all the consequences of his own act. The maxim in law clearly applies to this case,—no man may take advantage of his own wrong; in other words, no man may plead ignorance as an excuse, when ignorance rather than knowledge is his own deliberate choice.

I am prepared to go farther than this. Knowledge of my duty may be offered to me, but offered so commingled with error, and in a manner so repulsive to all my feelings of self-respect, that I instinctively reject it. In this case the *guilt* of knowing knowledge of my duty is obviously less than it would have been if the same truth, unmixed with error, and clothed in the charity of the gospel, had been presented to my understanding. For instance, I am an instructor. In the discharge of my duties, I may unwittingly adopt unsound principles. Suppose a stranger wishes to correct my errors, and introduce himself by stating as facts what I know to be exaggerations, and leading me with gross and offensive personal abuse. I know that I ought to bear it calmly, and, carefully discriminating between the good and the bad, to use both as a means of self-improvement. I fear, however, that I should be, at the best, prejudiced against such instructions, and that some time would elapse before this discrimination could take place. I grant that I should do wrong in allowing my judgment to be biased by this abuse. But it is certainly as true that he did wrong in abusing me. It is his abuse that has rendered me unwilling to be convinced, when I might have been convinced on the instant, if he had treated me with Christian courtesy. My ignorance is therefore the combined result of his unchristian want of kindness and my unchristian want of meekness. The responsibility clearly attaches to both of us. Which will bear the larger portion of it, can only be known when the secrets of all hearts are revealed.

I see not why these principles do not apply to the present case. And hence, among those who, as I believe, in violation of right, hold human beings in bondage, there may be found every possible gradation of guiltiness. There may be many persons in our Southern States who have been reared in the midst of slavery; who have uniformly treated their slaves humanely; and who, having always seen the subject discussed in such a manner that they have been instinctively repelled from it, have never yet deliberately investigated it as a question of duty. Slaves have been held by those whom they most venerate among the dead, and by those whom they most respect among the living. It is surprising to observe how long even a good man, under such circumstances, may continue in the practice of wrong, without even suspecting its moral character. Of this fact the temperance reformation has furnished a thousand remarkable instances. A few years since, and many of our most estimable citizens were acquiring their wealth by the manufacture and sale of spirituous liquors; that is, they were acquiring wealth by means of the wholesale destruction, both temporal and eternal, of their fellow-men. Yet, strange as it may now seem, it never occurred to them that they were doing wrong. I remember very well that when this subject was first agitated in New England, I made it the theme of two fast-day discourses. In the course of the following week, a member of my church, one of the most conscientious men I have ever known, a wholesale grocer, said to me, 'If your doctrine be true, I do not see how I can continue to deal in spirituous liquors.' I believe that the thought never crossed his mind before. He examined the subject carefully, became fully convinced of his duty, and abandoned the traffic. Yet he had attained to more than middle life, and had been from youth a man of exemplary piety, without having been aware that he was doing wrong. The wrong was ever the same. Guilt commenced as soon as he was convinced of the wrong, and continued in the practice of it.

Now God is trying us—not with afflictions, reverses or frowns, but with blessings and mercies without number or measure. He demands our gratitude, our love, our voluntary service. He will see whether the Author of so much peace and happiness is recognized, and whether his goodness leads to repentance and thanksgiving. The ox knows his owner, and the ass his master's crib; and the great Shep-

CHRISTIAN REFLECTOR.

VOL. VII.—NO. 48.

exist among many persons at the South, on the subject of slavery. It has, under almost as peculiar circumstances, existed at the North. I have been told that the Rev. Dr. Stiles, afterwards President of Yale College, during his residence in Newport, R. I., being in want of a domestic, sent by the captain of a slave-ship a barrel of rum to the coast of Africa, to be exchanged for a slave. The venture was successful, and in due time a negro boy was brought back. It chanced that some time afterwards, in passing through his kitchen, he observed the boy in tears. He asked him the reason of his sorrow, and the poor fellow answered that he was thinking of his parents, and brothers and sisters, whom he should never see again. In an instant, the whole truth flashed upon the master's mind, and he saw evil he had done. He could not return the boy to Africa, but he made every preparation in his power. He provided for him every means of improvement, was the means of his conversion, and treated him afterwards not as a servant but as a brother beloved. *Newport*, for that was his name, survived Dr. Stiles several years, and was, to the end of his life, supported by a legacy which his former master had left him.

Such cases as these may exist now in the Southern States. On the other hand, it is no violation of charity, to suppose that there are others who, utterly regardless of justice, knowing what they do to be wrong, and intentionally steered against every motion of conscience, deliberately sacrifice every right of their slaves to their own pecuniary advantage, or the gratification of their love of power; decide the question in how many years they shall work their fellow-men to death by a calculation of profit and loss; and who exult in the power of subjecting to their uncontrolled will, a will avaricious, or lustful, or tyrannical and cruel,—as many human beings as by purchase can appropriate to themselves.

Let us now take these two extremes. These men are both slaveholders. They both do a wrong act in holding a fellow-man in bondage. But would any one confound the moral character of the one with that of the other? The one may be a brother beloved, desirous from his heart of doing the will of God, so far as it shall be revealed to him. The other is a monster in iniquity,—since the slave trade exists I will not say without a parallel,—but surely without many superior in wickedness. And who does not see that the interval between these extremes may be filled up with every gradation of guiltiness?

And hence it is that I perceive, in reflecting on this subject, wide ground for the exercise of Christian charity. With a deep conviction of the universal wrong of the act, I have every opportunity for acquiring a complete knowledge of his duty; the other may have been deprived of all such opportunities whatever. Their guilt will, in these cases, be very dissimilar. He who refuses to be informed concerning his duty, is voluntarily ignorant. His ignorance is his own fault, and he is justly responsible for all the consequences of his own act. The maxim in law clearly applies to this case,—no man may take advantage of his own wrong; in other words, no man may plead ignorance as an excuse, when ignorance rather than knowledge is his own deliberate choice.

I am prepared to go farther than this. Knowledge of my duty may be offered to me, but offered so commingled with error, and in a manner so repulsive to all my feelings of self-respect, that I instinctively reject it. In this case the *guilt* of knowing knowledge of my duty is obviously less than it would have been if the same truth, unmixed with error, and clothed in the charity of the gospel, had been presented to my understanding. For instance, I am an instructor. In the discharge of my duties, I may unwittingly adopt unsound principles. Suppose a stranger wishes to correct my errors, and introduce himself by stating as facts what I know to be exaggerations, and leading me with gross and offensive personal abuse. I know that I ought to bear it calmly, and, carefully discriminating between the good and the bad, to use both as a means of self-improvement. I fear, however, that I should be, at the best, prejudiced against such instructions, and that some time would elapse before this discrimination could take place. I grant that I should do wrong in allowing my judgment to be biased by this abuse. But it is certainly as true that he did wrong in abusing me. It is his abuse that has rendered me unwilling to be convinced, when I might have been convinced on the instant, if he had treated me with Christian courtesy. My ignorance is therefore the combined result of his unchristian want of kindness and my unchristian want of meekness. The responsibility clearly attaches to both of us. Which will bear the larger portion of it, can only be known when the secrets of all hearts are revealed.

I see not why these principles do not apply to the present case. And hence, among those who, as I believe, in violation of right, hold human beings in bondage, there may be found every possible gradation of guiltiness. There may be many persons in our Southern States who have been reared in the midst of slavery; who have uniformly treated their slaves humanely; and who, having always seen the subject discussed in such a manner that they have been instinctively repelled from it, have never yet deliberately investigated it as a question of duty. Slaves have been held by those whom they most venerate among the dead, and by those whom they most respect among the living. It is surprising to observe how long even a good man, under such circumstances, may continue in the practice of wrong, without even suspecting its moral character. Of this fact the temperance reformation has furnished a thousand remarkable instances. A few years since, and many of our most estimable citizens were acquiring their wealth by the manufacture and sale of spirituous liquors; that is, they were acquiring wealth by means of the wholesale destruction, both temporal and eternal, of their fellow-men. Yet, strange as it may now seem, it never occurred to them that they were doing wrong. I remember very well that when this subject was first agitated in New England, I made it the theme of two fast-day discourses. In the course of the following week, a member of my church, one of the most conscientious men I have ever known, a wholesale grocer, said to me, 'If your doctrine be true, I do not see how I can continue to deal in spirituous liquors.' I believe that the thought never crossed his mind before. He examined the subject carefully, became fully convinced of his duty, and abandoned the traffic. Yet he had attained to more than middle life, and had been from youth a man of exemplary piety, without having been aware that he was doing wrong. The wrong was ever the same. Guilt commenced as soon as he was convinced of the wrong, and continued in the practice of it.

Now God is trying us—not with afflictions, reverses or frowns, but with blessings and mercies without number or measure. He demands our gratitude, our love, our voluntary service. He will see whether the Author of so much peace and happiness is recognized, and whether his goodness leads to repentance and thanksgiving. The ox knows his owner, and the ass his master's crib; and the great Shep-

port themselves by labor in another climate. Or, the laws may be of such a nature that I can only manumit them under circumstances which would render their return to relentless bondage almost inevitable. I do not pretend to specify all the cases that may arise of this nature. In such circumstances as these, I can easily conceive of a course of action which might be innocent of guilt, even though the relation of master and slave existed. The master might become convinced of the wrong of slavery, and feel that he had no right over these human beings. The law, however, will not allow him to liberate them, nor will it allow with which it is in his power to comply. What then can he do? I answer, he may, from the moment that he is thus convinced, hold them, not for his benefit, but for theirs. If they, in their present condition, are unable to support themselves in other States, he may change that condition by teaching them habits of self-reliance and profitable industry. He may cultivate their intellects and improve their morals; and having done this, he may emancipate them just as rapidly as divine Providence shall present the opportunity. He who acts thus, or in any other way, in the fear of God, acts upon the principle that he holds this relation for the good of the slave, honestly and earnestly laboring at any personal sacrifice to terminate it as soon as he is able, seems to me innocent of the guilt of slavery.

Now I doubt not that there are many just such men among our brethren at the South. I have known Christian slaveholders who have devoted themselves through life to the welfare, temporal and spiritual, of their slaves, with the spirit of the most self-denying missionaries; and who, I confidently believe, if they could do it with a reasonable prospect of improving the condition of their slaves, would gladly manumit them and support themselves by daily labor at the North. Such men and women do honor to human nature. They are the true friends of their race. I am pained at the circumstances in which they are placed; but being so placed, I know not how they could act more worthily.

This is one extreme. Here, as in the previous case, there is another extreme. No one will deny that there are slaveholders of a very different character from those to whom I have alluded. There are men who love the very law which gives them the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snare—nay, a positive injury, engrossing the time and the affections, and enervating the spirit of benevolence and of giving. Those who have the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snare—nay, a positive injury, engrossing the time and the affections, and enervating the spirit of benevolence and of giving. Those who have the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snare—nay, a positive injury, engrossing the time and the affections, and enervating the spirit of benevolence and of giving. Those who have the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snare—nay, a positive injury, engrossing the time and the affections, and enervating the spirit of benevolence and of giving. Those who have the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snare—nay, a positive injury, engrossing the time and the affections, and enervating the spirit of benevolence and of giving. Those who have the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snare—nay, a positive injury, engrossing the time and the affections, and enervating the spirit of benevolence and of giving. Those who have the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class is honest, upholding their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, put into our hands by the Proprietor of the universe, with which to serve him. The worship of Mammon, the absorbing love of gain is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in heaven; but we must employ all these just as our Master would employ them be his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the 'Man of Sorrows'? *He went about doing good.*—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches

Poetry.

For the Christian Reflector.

Apostrophe to the Deity.

By W. M. SHEPPARDSON.

O then, omnipotent, eternal King,
Accept the lowly tribute that I bring;
To thee I dedicate my bounties lay,
With grateful symphonies and songs of praise.
Thy wisdom, power and goodness are displayed
In all the wondrous works thy hands have made;
Sun, moon and stars proclaim thy matchless skill,
And move in order by thy sovereign will;

All things in heaven above, or earth below,
Thinse all-pervading love and being show.

At they command the earth's revolving sphere
In varying beauty claims the passing year;

They give to life the bony spring,
Renews the manning the wild birds sing.

There are the roses fair, the fragrant flowers,

The snow-white lilies in the summer bower,

Where gentle spirits with the myrtle play;

Or o'er their amber couches softly stray;

Thus stain upon her sinless spirit fell,

Earth stain upon her sinless spirit fell,

And still thy bounteous hand in mercy pours

Forth to the earth its rich autumnal stores.

There are the glittering fields of golden grain,

Took to man while earth and time remain;

That thou will not forget thy promised grace,

Though man forgoes his God, and hides his face;

In darkness groping, like a worm of clay,

Born of the earth, and nourished for a day,

And thinks not from whence his being came,

Immortal spark of heaven's eternal flame,

Of power supreme! I see thy hand divine.

Where all the glorious acts of honor shine;

I hear thy voices when the thunder rolls,

And shake the trembling earth, from pole to pole;

When, from thy quiver hurled, the lightnings dart,

And earth's aerial shrubs asunder part;

I see there where the storms of ocean rise,

And throw their foaming surges to the skies;

Or madly rushing on fearful roar,

The furious billows lash the rock-bound shore.

There are the fettered streams that sluggish flow,

When icy winter wraps the earth in snow;

There are the regions fair, where radiant smiles

Perpetual summer o'er the Cyprian isles;

There is the silvery lake, whose peaceful breast

No winds assail, nor storms disturb its rest,

The tempest's maze, the whirlpool's dark abyss;

Or thy right hand controls the hurricane,

And all the powers of earth oppose in vain.

There are the murmuring rills, the gushing fount,

There are the swift torrent gushing from the mount;

There are the sephyr soft which gently play,

There is the whirlwind's course that cannot stay;

There are the lofty oaks, the mountain high,

There are the thousand stars that studded sky;

There are the unknown treasures, vast and deep,

Where rubies rich in changeless glory sleep;

Thus all the glories of nature shine;

I hear thy voices when the thunder rolls,

And shake the trembling earth, from pole to pole;

When, from thy quiver hurled, the lightnings dart,

And earth's aerial shrubs asunder part;

I see there where the storms of ocean rise,

And throw their foaming surges to the skies;

Or madly rushing on fearful roar,

The furious billows lash the rock-bound shore.

There are the fettered streams that sluggish flow,

When icy winter wraps the earth in snow;

There are the regions fair, where radiant smiles

Perpetual summer o'er the Cyprian isles;

There is the silvery lake, whose peaceful breast

No winds assail, nor storms disturb its rest,

The tempest's maze, the whirlpool's dark abyss;

Or thy right hand controls the hurricane,

And all the powers of earth oppose in vain.

There are the murmuring rills, the gushing fount,

There are the swift torrent gushing from the mount;

There are the sephyr soft which gently play,

There is the whirlwind's course that cannot stay;

There are the lofty oaks, the mountain high,

There are the thousand stars that studded sky;

There are the unknown treasures, vast and deep,

Where rubies rich in changeless glory sleep;

Thus all the glories of nature shine;

I hear thy voices when the thunder rolls,

And shake the trembling earth, from pole to pole;

When, from thy quiver hurled, the lightnings dart,

And earth's aerial shrubs asunder part;

I see there where the storms of ocean rise,

And throw their foaming surges to the skies;

Or madly rushing on fearful roar,

The furious billows lash the rock-bound shore.

There are the fettered streams that sluggish flow,

When icy winter wraps the earth in snow;

There are the regions fair, where radiant smiles

Perpetual summer o'er the Cyprian isles;

There is the silvery lake, whose peaceful breast

No winds assail, nor storms disturb its rest,

The tempest's maze, the whirlpool's dark abyss;

Or thy right hand controls the hurricane,

And all the powers of earth oppose in vain.

There are the murmuring rills, the gushing fount,

There are the swift torrent gushing from the mount;

There are the sephyr soft which gently play,

There is the whirlwind's course that cannot stay;

There are the lofty oaks, the mountain high,

There are the thousand stars that studded sky;

There are the unknown treasures, vast and deep,

Where rubies rich in changeless glory sleep;

Thus all the glories of nature shine;

I hear thy voices when the thunder rolls,

And shake the trembling earth, from pole to pole;

When, from thy quiver hurled, the lightnings dart,

And earth's aerial shrubs asunder part;

I see there where the storms of ocean rise,

And throw their foaming surges to the skies;

Or madly rushing on fearful roar,

The furious billows lash the rock-bound shore.

There are the fettered streams that sluggish flow,

When icy winter wraps the earth in snow;

There are the regions fair, where radiant smiles

Perpetual summer o'er the Cyprian isles;

There is the silvery lake, whose peaceful breast

No winds assail, nor storms disturb its rest,

The tempest's maze, the whirlpool's dark abyss;

Or thy right hand controls the hurricane,

And all the powers of earth oppose in vain.

There are the murmuring rills, the gushing fount,

There are the swift torrent gushing from the mount;

There are the sephyr soft which gently play,

There is the whirlwind's course that cannot stay;

There are the lofty oaks, the mountain high,

There are the thousand stars that studded sky;

There are the unknown treasures, vast and deep,

Where rubies rich in changeless glory sleep;

Thus all the glories of nature shine;

I hear thy voices when the thunder rolls,

And shake the trembling earth, from pole to pole;

When, from thy quiver hurled, the lightnings dart,

And earth's aerial shrubs asunder part;

I see there where the storms of ocean rise,

And throw their foaming surges to the skies;

Or madly rushing on fearful roar,

The furious billows lash the rock-bound shore.

There are the fettered streams that sluggish flow,

When icy winter wraps the earth in snow;

There are the regions fair, where radiant smiles

Perpetual summer o'er the Cyprian isles;

There is the silvery lake, whose peaceful breast

No winds assail, nor storms disturb its rest,

The tempest's maze, the whirlpool's dark abyss;

Or thy right hand controls the hurricane,

And all the powers of earth oppose in vain.

There are the murmuring rills, the gushing fount,

There are the swift torrent gushing from the mount;

There are the sephyr soft which gently play,

There is the whirlwind's course that cannot stay;

There are the lofty oaks, the mountain high,

There are the thousand stars that studded sky;

There are the unknown treasures, vast and deep,

Where rubies rich in changeless glory sleep;

Thus all the glories of nature shine;

I hear thy voices when the thunder rolls,

And shake the trembling earth, from pole to pole;

When, from thy quiver hurled, the lightnings dart,

And earth's aerial shrubs asunder part;

I see there where the storms of ocean rise,

And throw their foaming surges to the skies;

Or madly rushing on fearful roar,

The furious billows lash the rock-bound shore.

There are the fettered streams that sluggish flow,

When icy winter wraps the earth in snow;

There are the regions fair, where radiant smiles

Perpetual summer o'er the Cyprian isles;

There is the silvery lake, whose peaceful breast

No winds assail, nor storms disturb its rest,

The tempest's maze, the whirlpool's dark abyss;

Or thy right hand controls the hurricane,

And all the powers of earth oppose in vain.

There are the murmuring rills, the gushing fount,

There are the swift torrent gushing from the mount;

There are the sephyr soft which gently play,